

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, MARCH 6, 1913

NEW SERIES, VOL. XV, NO. 10

KINGDOM BRIEFS

There is danger that the key to the situation may prove to be in some cases a don-key!

Pastor A. T. Cinnamond, of Senatobia, is to have the assistance of Rev. T. L. Holcomb, of Yazoo City, in revival meetings, beginning the third Sunday in April.

The Durant Sunday School made a contribution of over fifty dollars to Foreign Missions on the fourth Sunday in February. Dr. Rowe was with them last Sunday and the church made its offering.

Brother Quisenberry reports \$20,000 raised in Louisville for the Foreign Mission Judson Centennial fund; and \$10,000 raised in South Carolina. He has just returned to the latter State to carry on the work.

Prof. Lawrence Lowrey, vice-president of Hillman College, is ambitious for himself and his school. He intends to spend the summer and a part of next session taking post-graduate work in Columbia University.

Dr. T. J. Shipman, of Meridian, orders more Sunday School manuals and says his training class keeps growing. We ought to stand at the head in Mississippi in the number of trained teachers holding diplomas. Push the work along.

To the great crowd of people who gathered in Jackson last Thursday night to honor Senator Vardaman he said that he was unalterably opposed to the sale and manufacture of intoxicating liquors. There was quite a spectacular illumination and parade to demonstrate the popularity of the new senator.

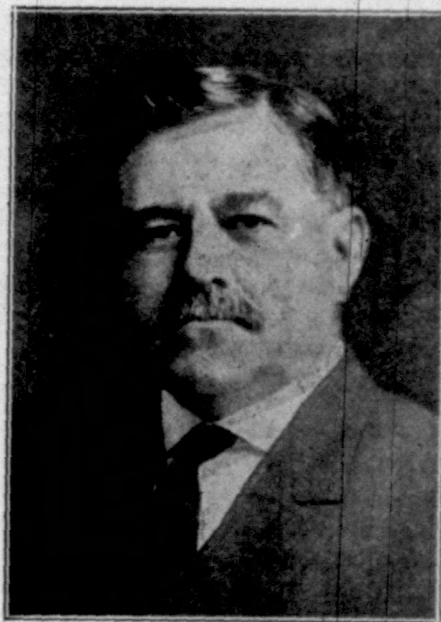
A very kind letter from Brother L. L. Boone tells of a prosperous Sunday School at Columbus; three hundred and seventy-one in attendance last Sunday and half as many more in the home department. He says Brother Lawrence is holding his own which means that he is preaching to great congregations.

Dr. R. A. Venable goes to Itta Bena to hold a Bible Institute including the fourth Sunday in April. There is no better expositor and teacher of the Bible among us than Dr. Venable. What a loss was the burning of his manuscripts in his recent fire. He had done a great deal of work on the book of Hebrews. But he has strength for many years of work yet.

Some members of the McComb church, acting on the authority of the church, have secured space in one of their city papers for a sermon each week by Pastor Theodore Whitfield. This is one of the best ways of having the gospel preached to the masses. In this way one ministers to a large constituency. They have shown fine judgment and we hope the Lord will greatly bless the messages and that many other churches will do the same thing.

TRIP TO SOUTHERN BAPTIST CONVENTION.

Take time by the forelock and secure a ticket to St. Louis. We will give a railroad ticket from your home to St. Louis and return to attend the convention if you will send a list of subscribers to The Record at two dollars each. How many? Just see how many dollars it takes and send that number of subscribers. If it is \$10.00 send ten subscribers. If it is \$15.00 send fifteen subscribers. Your friends will be glad to help you. Many will find it easy. We will furnish you any necessary information. Send in the names and the money as soon as secured, in order that the paper may begin to go to them at once.



Secretary Livingston Johnson, of the Mission Board of the North Carolina Baptist Convention, who has a strong article in this issue on "Mission Campaigns."

The suggestion was made sometime ago that by arranging an industrial feature in Mississippi College or providing employment for a part of the day a larger number of students would be able to go. Last week President Provine discovered that about one-sixth of the students of this year would probably not be able to return next year for financial reasons. An effort is being made to provide some way for these young men to help make their way while in school. He believes it can be done. This does not mean that their way will be paid by somebody else. But ambitious young men who are willing to work and help themselves will be provided a way to do it. This is the kind of man that gets most out of an education and is worth most to the world when he finishes his college course.

Some people find it easier to see a nickel than to see God. It all depends on what kind of eyes you have, or rather what kind of mind there is behind the eyes.

Brother J. J. Mayfield reports having raised \$1,005 more for the Mississippi College endowment since last week. He advises that his permanent address will be Durant instead of Cedars.

Brother R. L. Sproles, formerly of Mississippi, now pastor at Tucson, Arizona, is being helped in a meeting by Evangelist Hemiston, who holds meetings in the chapel car "Immanuel" and in the church. Here is another one of the Sproles who is making good as a preacher.

The cheapest Testament we know of is a small book, about three by four inches in size, bound in cloth boards, with red edges, with readable type, which is being sent by mail post-paid for ten cents, or a dozen for a dollar. This is a good edition for Christian workers, pastors and Sunday School teachers to give away. The Testaments are sold by the Baptist Record.

We have suffered from two sources, the educated fool and the ignorant man who is proud of his ignorance. They have both been a curse to the churches and the world. An educated fool is the worst specimen of his class. He has what is called an education, and nothing else, neither common sense nor religion, both of which are better than an education. Everything he says has a musty, bookish smell and all that he does never turns a soul to righteousness. He may even say unkind and unchristian things about the man who has had poorer opportunities. Next to him is the man that "never rubbed his head 'gain' a college wall" and never knew what he was going to say until he went into the pulpit. He left his congregation in the same state of mind.

Besides writing for The Baptist Record, Brother Martin Ball has time to preach twice every Sunday at Winona, and three Sunday afternoons to country churches near by. He is a cannon ball and gets about so fast it is difficult to see how the lightning struck him a few years ago. One of his members said it caught him when he stopped to smoke. If it had only struck the other end of the pipe! But he has survived a stroke of lightning and going on his usual way. In his absence last Sunday the editor slipped in (by his invitation) and preached at Winona and at Hay's Creek. There is a live working body at Winona, where the women help to do the work and Harry Watts has an A-1 Sunday School. They lead a strenuous and fruitful life. The editor was the recipient of many courtesies and new subscribers. At Hay's Creek is found as substantial a body of men as are to be seen anywhere.

CONTRIBUTED ARTICLES

HOW TO HAVE RELIGION IN THE HOME.

By Geo. Whitfield.

No. 1.

We Christians naturally have some religion in our homes, but we want more of it. Just as the farmer comes up a few vegetables in our gardens, each spring of their own accord, yet with special planting and working we get an abundance; so, likewise, by definite and wise effort a man can have much more religion in his family and home.

The first place I suggest is that you have all the family attend church on Sunday. Attendance in church is one of the means of grace, and one can be as good a Christian without going as he would be with going. Wife, if husband will not growl so much at dinner if he has heard a good sweet sermon before dinner. But if he sits around and reads the Sunday paper all the morning and then has time that he must kill all the afternoon and lounges and smokes and spits all the evening he will have no patience left to begin the week on. The best preparation for a good happy week is a busy Sunday in service and worship of God. Get that husband's mind stayed on God to begin with and he will be kept the rest of the time in perfect peace. And you husbands that want your wives to be sweet whenever you come in and to smile all the time you are at home; you say she ought to be like she was before you were married; I suggest that you treat her somewhat like you used to do and she will be somewhat as she used to be. Try this that I suggest once: Say to her, "Wife, I want to take you out to prayer meeting Wednesday night." Her blue eyes will get large with surprise and I dare say you will hear her voice in songs of joy long before prayer meeting night, and she will be different for days afterwards, too. If you want the color of the roses in her cheeks and its fragrance in her heart then she must get out into the fresh air and visit the reviving atmosphere of the meetings of God's church.

But, alas! there are some husbands who not only fail to take their wives to church, but even do not want them to go. I have many times asked women why they were not at church and they have told me that they had to stay home with their husbands in order to wait on them or to get for them a good dinner on Sunday. These husbands remind me of three pigs that I once had. I kept them in a pen, and the first thing I did in the morning was to feed them. If I did not feed them at once then it seemed like they would tear down the pen. No sooner would I hear them walking around in the house than they would begin to walk restlessly about in their pen. When I would appear in the back porch preparing their food they would begin to squeal. As I would start for the pen, they would stand up with their fore feet over the sides of the pen and I would hasten lest they should

climb out and come to meet me. And such squealing—at the top of their voices—car-splitting, neighbor-waking, and such reaching at the pan of food and burying of noses in the trough. Well, I would at last get them fed and would heave a sigh of relief.

Now, that is the way with some husbands on Sunday. From the time wife gets up Sunday morning she goes to work on something for that husband's stomach. No, she cannot go to Sunday School, she is obliged to begin early on his dinner. She cannot come to church, she must stay at home and wait on him. I tell you, wives, if I had that kind of a husband, I would try to keep it a secret. I would be ashamed to let it be known. I would give in some other kind of a reason for having to stay at home. I would say that I had rheumatism of the knee-caps and could not walk. I would not confess that he would squeal if his meal was a little bit late. And you husbands, I beg you never to let your wives be humiliated again in company by have to say that they could not come to church because they had to stay at home to get dinner for their husbands.

Hear me, friends, we do not get religion out of the stores; we do not get religion off of the trains; we do not get it through the mails; we do get a little here and there; but far the most that we ever get comes through the church of God. And it will be so much better for our homes all the week and all the time if wife and husband, sons and daughters, children and servants—all attend upon the house of God on the Sabbath day.

MORAL UPLIFTS.

Aside from the great financial help that good roads afford to the rural population, they are moral uplifts. With elevated roadbeds smoothly graveled and good concrete bridges, the children of our farms may get to school without wet and muddy feet. Such roads also make it easy and a pleasure for families to attend church and Sunday School.

There is a great awakening among the people of Mississippi for good roads, and it should be encouraged until it spreads from the center to the circumference of the State. While the secular press may differ on other subjects it is gratifying to see it pulling together for the building of gravel roads in Mississippi. Ministers of the gospel everywhere should lend their influence and encouragement to this wise and necessary movement which means so much for the advancement of civilization and Christianity.

Every neighborhood in Mississippi should organize and get in touch with members of the board of supervisors and co-operate for the construction of permanent roads and concrete bridges before another winter overtakes us. Delays are dangerous, especially when they entail the hardships that follow from impassable roads.

THOSE DARK-COMPLEXIONED CREOLE PEOPLE.

Referred to by Colporter A. G. Sammons.

In The Baptist Record of January 23rd Colporter A. G. Sammons gave a writeup of his trip through Jackson county and refers to a people he found in the neighborhood of Van Cleave. His description of the condition of these people "come as a shock" to the Christian heart of Brother John M. Heath of New Albany, and no wonder Brother Sammons says: "In this territory I found conditions almost as bad as I have read about in China. There must be somewhere near two hundred families of dark-complexioned people known as Creoles. I did not find a family that owned a Bible, and I found that it was no use to give them one because they could not read. Most of them have large families growing up in ignorance. They will not send their children to negro schools, and the white people will not allow them to go to theirs."

It was during the years between 1880 and 1885 when the writer was a missionary to those people. A little church had been constituted among them by a former missionary of our board, and I became their missionary pastor while I was a missionary of our State Board to this coast country, and served them one Sunday in the month for four years, and to do so I traveled on horseback and in buggies a distance of thirty miles round trip. They were then about as Brother Sammons describes them now. Only they have grown more numerous with the passing years. They were about the color of Indians as a rule, and their children were deprived of the benefit of the schools for the reason stated by Brother Sammons. I visited them in their homes and prayed with and for them and they attended my preaching faithfully, as a rule. I baptized a number of them upon a profession of faith. Among the number baptized was an aged man—a Dutchman, who was the leader among them. I would call him their patriarch. He professed conversion to Christ under my preaching and was baptized. He was a man of fine sense, and after his conversion he became very pious, and a pillar in the church and a great support to me in my work. He passed to his reward in heaven years ago, as have others of those who served with him in the gospel of God's dear Son.

Although it was about twenty-eight years ago when I bade farewell to those people, I cherish the memory of them and love them and my heart sorrows over the condition of their descendants. Yea, I weep for them as I pen these lines. I am too aged now to go to them—too aged to undergo the fatigue of journeys. O Lord, remember them, I pray Thee.

Gulfport, Miss.

O. D. Bowen.

Mississippi College

MISSISSIPPI COLLEGE.

By W. A. McComb.

The Baptists of Mississippi have the oldest and most historic school in the State.

She was chartered in 1826 and run as a Presbyterian school for 24 years.

For 63 years she has been owned and operated by the Baptist State Convention as a college for boys.

During that time she has done a great work with very inadequate buildings and equipment.

Twenty years ago Major Millsaps is reported to have said the Methodists were fifty years behind the Baptists in their educational work in Mississippi. It was just twenty-one years ago that the Millsaps College began her first session. Today she has buildings and equipment valued at \$50,000 more than Mississippi College. She also has an endowment just three times as large as Mississippi College. When Mississippi Baptists secure the \$300,000.00 endowment, Mississippi College will be on par in equipment and endowment with Millsaps College.

The U. S. census places 54 per cent. of the church members in Mississippi as Baptists. In other words, according to the latest government statistics there are more Baptists in Mississippi than all other denominations put together.

Mississippi College has done more than any other one agency in the hands of Baptists to bring about this state of affairs. The denomination that stresses both phases of the commission—evangelize and teach, all things being equal, will grow fastest.

In China the Methodists put emphasis on teaching, and today they lead all others. In Japan the Congregationalists stressed teaching and they lead. In Mississippi, for 63 years the Baptists have stood by their college and they today lead. Shall the Baptists now take second place?

They have the men. They have the money. What will they do?

The Education Society of New York offers to put one dollar on every two that the Baptists will give for Mississippi College, until they raise \$300,000.00. They require the Baptists to pledge this by July first, 1914 and pay it in by November first, 1918.

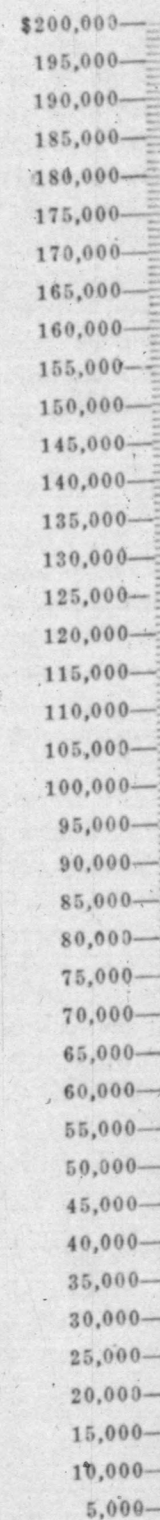
On December third, 1912, the board of trustees of Mississippi College formally accepted this offer, and on the same day elected the writer financial secretary of the college to lead in raising the required \$200,000 in order to secure the \$100,000 from the Education Society.

Work began at once and up to the first of March, 1913, \$67,000 of the \$200,000 has been subscribed. This is a good start, and yet it is only a start. The Baptists of Mississippi can give it, but it will require sacrifice. It is no child's play. It is the work of God's heroes and heroines. And yet, who is not willing to sacrifice for a noble cause like this? I appeal to every lover of Christian education to help in this noble work. I appeal to every loyal Baptist to stand by their noble college and place her equal to the best in equipment, as she stands today without a superior in moral, intellectual and spiritual excellence. There will be a few large givers, but most of this will come from the small givers. Let no one shrink from this noble task because he cannot give a large sum. May the Master's blessing rest upon every gift, large and small, and upon every giver. He said, "Teach."

"I pleaded for time to be given, He said, 'Is it hard to decide?'"

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment now stands at \$66,000.00.

It will not seem hard in heaven
That you followed the feet of your guide."

"Count your conquests by sea and by land,
Heap up the gold and hoard as you may—
All you can hold in your cold, dead hand
Is what you have given away."

"Culture and fame and gold—ah so grand!
Kings of Salons—the mart—a day
All you can hold in your cold, dead hand
Is what you have given away."

ENDOWMENT NOTES.

By W. A. McComb.

Pastor Edmonds led his noble flock at Fernwood to the splendid offering of \$1,225. This, too, at a Friday night appointment.

Pastor Bunyard, at Magnolia, led his church to \$1,582.86. This was made possible by the big-hearted Judge J. H. Price, who gave one thousand dollars as a memorial to his beautiful and accomplished daughter, Mrs. W. H. Taylor, who recently passed to her reward. May the Father in heaven give great comfort to my bereaved friend and college mate, and reward him for his generous gift in this the time of great need of his alma mater.

Payka went down for \$500 and more to follow. Brother Anding, the pastor, did not know I was to be there and consequently could not meet me.

Tylertown led by their devoted pastor, Rev. S. W. Sibley, gave \$500 as a starter and asked me to return on a Sunday when their membership would be accessible. Only twelve members contributed this amount. We hope to add a thousand to this later.

Brother Mayfield reports Ruleville to have rounded out \$1,344.00. Drew gave \$825 and will make it \$1,000.00.

I hope the brethren will let us come to their churches even if they are in the midst of Home and Foreign Missions collections. We are only asking for subscriptions, the first payment of which will not be due until next November.

W. A. McComb,
Financial Secretary.

RULEVILLE AND THE ENDOWMENT.

On the third Sunday I was with Brother D. H. S. Cox, at Ruleville, and found a responsive heart both in pastor and people. The church has half-time work, and it gave me in cash and subscriptions \$1,344 for the college. Brother Cox is leading his people in a worthy way, and they are responding nobly to his able leadership. There are many lovers of Mississippi College up here. The Lord's blessings upon this pastor and church and every contributor to this noble cause.

J. J. Mayfield.

LETTERS TO YOUNG PREACHERS.

No. 4.

My beloved Brethren:—

God having reconciled you to Himself, through Christ, hath committed to you "the ministry of reconciliation" (II Cor. 5:18); therefore, "I charge you in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His Kingdom, preach the word; be urgent in season, out of season; reprove, rebuke, exhort; with all long-suffering and teaching." (II Tim. 4:1-2).

Remember that this word which you are so solemnly charged to preach is the word of God. It is given by inspiration of God and is, therefore, the product of the blessed Holy Spirit and covers the whole ground of salvation, faith, Christian duty and growth. Writing to a young preacher—his son in the gospel, Paul declares, "All Scripture is giv-

(Continued on Page 7.)

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EDITORIAL

Special Training for Preachers

We have not yet gotten to the place where this is an entirely safe subject to handle. Baptists have been accused of not believing in an educated ministry. Let us honestly acknowledge that there is just enough truth in it to make it hurt. Some make the charge, perhaps with pleasure, purposing to disparage the denomination in the eyes of the world. There is a certain malicious pleasure in disliking Baptists and causing others to dislike them. This accusation that Baptists do not believe in an educated ministry furnishes a cheap and convenient means of discounting them before the world. There are others, good people, who do not permit a man to be ordained to the ministry without a college and theological training. Baptists are not of this kind and are supposed by them not to believe in an educated ministry because they do not expect these things of a man before permitting him to preach. When it is said that Baptists do not believe in educating their preachers it must be understood relatively. They do not believe that a collegiate and theological course should be exacted of every man who asks for ordination.

But let us shut the door and pull down the curtain and have a talk just in the family. Is it that we Baptists believe in special training for preachers? Some members of the family immediately become reserved, maybe shrug their shoulders and possibly assume the defensive. We believe in it with reservations and limitations. It is a very rare thing for a speech to be made on educating young preachers without the in-

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roduction which pays tribute to those who preach without education. This tribute is just—and diplomatic, not to say exceedingly politic. One has to tread softly here, and then is liable to hurt somebody. We believe in education—but we always have to explain.

It is frequently said that uneducated preachers have established the cause of our Lord in Mississippi and built up the Baptist cause. This is true and it is not true. Educated is a relative term. It depends on your point of view. As we look back at these men they may now be called uneducated, because the standards of education have greatly advanced. But it is not true that they were uneducated according to the ideas and requirements of their time. They were in almost every case in advance of the people to whom they ministered. They knew more than their people knew and had read and studied to fit themselves for their heaven-appointed task. They worked, worked hard, worked their minds and used such helps as they had. This was their discipline. There never was a man who preached effectively; preached acceptably, who didn't study. Of course, he prayed. Yes, he was a man of few books, maybe one book, but he poured over it and prayed over it while others slept or talked politics or gossip. In his generation he was an educated man. Maybe in ours he would not pass for such but he led his own generation. The world was never led by men who knew nothing. But we must tread softly here, for two reasons, the writer knows but little and there may be some reader able to sympathize with him. One evidence that there lingers among us still some of the suspicion of an educated ministry is the ease with which prejudices can be provoked on this subject. It is the easiest thing in the world to set one class against another to the hurt of both and of the cause which both represent. A tactless or designing person can call up antagonisms which a generation will hardly destroy. It is the cheapest way yet discovered of getting a reputation or to get a following to alienate brethren and set them one against another. There are institutions for the training of young preachers that have all their lives suffered attacks by men who found it easy to criticize; and not unpopular. They have been built at great sacrifice by men who put their lives and money and brain and blood into them. They have given to the world a stream of men who have been evangelists and missionaries and pastors and stalwart defenders of faith and orthodoxy. Just now there is one of those periodic ebullitions of criticism of the Seminary in Louisville. This like the others will pass. The danger is not that the Seminary will suffer but that some men who ought to be helped by its instruction may fail to get it. Not every preacher can go to the Seminary; some will do efficient work without it. But there are scores of young men in Mississippi who would be sounder in the faith and far more zealous and effective in preaching it by getting its help. Let the churches encourage them in it.

Thursday, March 6, 1913.

Saint Joseph's Day

The strawberry plants were in bloom, but the petals wrinkled in the dry March wind. For weeks the farmers had watched the Southern sky in vain for a cloud the size of a man's hand. For days the Italians had alternately cursed and prayed, giving largely to their priest. But no rain came. And without rain the whole strawberry crop was lost.

Saint Joseph's Day approached, the day when the Sicilians worship the husband of the Virgin Mary, their favorite saint, and pay much money into his treasury. As this time came on the Sicilians began to pray to him for rain. Many promises were made conditioned on the downpour which would save their berries. One old crone who had with difficulty saved a turkey gobbler from the Christmas slaughter promised to raffle off the fowl and give the proceeds to the church if the rain should come in time to save her only source of income.

On the night before the Saint's Day, the people sent up tiny hot air balloons. Attached to these were firecrackers to call Saint Joseph's attention, and prayers, printed so that their patron might read them easily. Many candles sold by the priest, were burned before his images, both in the Catholic church and in the homes of the people.

Early on the morning of Saint Joseph's Day, which was Sunday, the rain began to fall and continued to fall until almost noon. Bankers estimated the value of that one morning's rain at \$150,000 to \$200,000. The Sicilians praised their saint. Their opinion was summed up by one low-browed fellow: "We prayed to Jesus Christ; He did not send rain. But we prayed to Saint Joseph, and he sent it."

It had been the yearly custom to celebrate this day with a procession and since the crop was saved, the Italians must do especial honor to the saint who they said was the savior of their fields.

The procession formed. First came the band playing an air we Americans easily recognized as "Next to Your Mother Who Do You Love." Followed three white surpliced boys with the saint's banner and crucifixes. Then down the muddy street marched slowly a double line of bareheaded men each bearing a lighted candle almost a yard long, said candles having been provided by the priest for a price. The double line was at least a half-mile long. After this came the local priest with three visiting conferees blank of face, black-robed and mitered, plodding flat-footed through the mire. Just behind the priests eight or ten brawny men bore on their shoulders a platform on which stood a life-sized statue of Saint Joseph with the infant Jesus in his arms. Pendant from the arm of the image was a string on which were fastened bills of many denominations. Following the image poured a motley stream of children, and women with babies in their arms all in their holiday best.

As the procession advanced the men in the double line shouted, "Viva San Guiseppe," ("Hurrah for Saint Joseph") and the cry

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was echoed by the women and children.

We wondered how the money on the saint's string was amassed. As the image passed us, one of the priests rang a bell and the whole procession paused. The bearers let down the platform. An old woman burst from the throng, weeping and kneeling in the mud kissed the great toe of the image, then added another bill to the statue's collection. The bell rang and the procession proceeded.

"Where was this idolatry practiced?" did you ask? Not in Italy, but in our own South. These things happened in a large Italian settlement in Louisiana.

Is this not a reason for more Home Mission work? Is this not a call to you for larger giving?

Other Things Not in Heaven

Near the close of the Revelation, John says, "I saw a new heaven and new earth; for the first heaven and the first earth are passed away; and the sea is no more. Here we learn in the making over of the earth for the habitation of the redeemed there is no great ocean as there is today. Now three-fourths of the space in the world is taken up with water. Evidently all this area will be needed for the occupation of the saints. In some places today the people are restless because they are crowded and are like a pot ready to boil over. We are learning that the earth can be made to support a vastly more dense population than it has hitherto. But with all the host of the redeemed returning to populate the earth, or at least to use it in some way there will be need of much more room. It is certain that even when the sea has disappeared, the people of God will fill the world as no part of it is occupied today. It is said that the city of God, the New Jerusalem, will be as high as it is wide and long. No buildings of forty stories, which we now call skyscrapers can compare in height with this. The tallest mountains will be insignificant beside it. Life will be tense and active. There will be need of all the room that the seas now occupy, for the busy life of the new earth's inhabitants.

Beside this the sea is a necessity in man's condition. The earth would be uninhabitable without the sea. This is where we get our rain supply. Evidently the conditions will be greatly modified—a new earth. The sea, too, is the great receiver and destroyer of the world's refuse. The earth's uncleanness is constantly poured into the ocean where it is preserved from putrefaction and turned into food. The sea furnishes in this way a good part of the world's food supply. When the world is purified there will be no further need of its being washed and salted.

The sea separates the nations and is a good preserver of the peace. It is a defense against oppression and injustice. But when the Kingdom is fully come, salvation shall be for walls. "I will make thine officers peace and thine exactors righteousness." There will be no need for navies and standing armies. The closer you live

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to your neighbor the better you will like him. This apparently incidental remark that the sea shall be no more is like a window out of which we look to spy the conditions in the coming kingdom. We get a glimpse of the great hosts of the redeemed covering the renewed earth, filling it with a moving mass of active, healthful pure and peaceful citizenship in whose midst is the tabernacle of God and He shall dwell with them. They shall be his people and God Himself shall be with them and be their God; and He shall wipe away every tear from their eyes.

Mississippi Woman's College

HAS MANY VISITORS.

We are just entering now upon the review which comes before the second term examinations. The weeks are moving now with flying feet and soon our first session will be a part of history.

We had with us on Wednesday Brother N. R. Stone, of Water Valley, who gave us at night his illustrated lecture upon the Holy Land. We were much profited by his visit and enjoyed to the utmost his lecture and pictures of Palestine. Let more of the pastors, and especially those from North Mississippi stop over to see us.

Brother W. E. Farr, of Columbia, spent part of Saturday at the college and talked to the girls at chapel in his own unique way. Friday night Miss Mariah Johnson entertained the Immanuel Baraca class. We have a number of fine young men in our church and congregation, and they are enthusiastic over their teacher, Miss Johnson. Sunday night choir leader Pack, of the First church, came out to see our church with his choir and gave us some splendid music.

Among other visitors from a distance this week have been Mrs. J. H. Rogers, of Pachuta; Mrs. Phillips, of Rawls Springs; Mrs. Flurry, of Lucedale, and Mrs. James Neal, of Texas. J. L. Johnson, Jr.

DOROTHY PAGE.

The Best Baptist Story Ever Written.

A story by Dr.

E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides her own way. It is scholarly, fine-spirited, conclusive.

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AN INCREASE WORTH WHILE

Dear Brother Pastors:—

I have been anxious that the slogan for the Home Mission campaign this year might be, "Not less than one dollar per member from every Baptist church in Mississippi."

With a reported membership of 150,000 white Baptists in the State, "Not less than one dollar per member" for Home Missions and the same for Foreign Missions would make an increase in our offerings worth while.

And why not? One brother said in objection, "Many of our people do not have that much money in the course of a year."

This brother is a country pastor, and ought to know whereof he speaks; but I think he underestimates the financial resources of our Baptist host. I have observed that when a circus comes to Jackson thousands of people from every creek and hollow for fifty miles around, flock to the city and take in everything from the big tent to the red lemonade stand spending for railroad fare, food and sight-seeing from two to five dollars each. And many of these do not look to be well-to-do people, such as comprise the membership of our country Baptist churches. Why not the slogan, "Not less than one dollar per member" for Home and Foreign Missions?

The same brother said again, "It is too big a leap all at once for our people to make in their giving." But, consider, one dollar a year is less than two cents a week. Is that too big a leap for our Baptist folks to make in helping to give the Gospel to those in religious destitution at home and abroad? We have children in our Orphans' Home who receive a small remuneration for special work they sometimes do, and they are regular contributors to all of our denominational work, and many of them give a dollar a year to Home and Foreign Missions. Then of whom might this sum not be reasonably expected?

For most people to give less than one dollar to a mission collection would be like throwing a gift grudgingly to a disagreeable beggar. An offering made in such a spirit had better not be made at all. No blessing comes to the giver, and little, if any, to the cause.

I wish every Baptist pastor in Mississippi could inaugurate a member-to-member canvass for Home and Foreign Missions and make the slogan of his campaign, "Not less than one dollar per member," not as a demand, nor as an assessment; but as a standard to work to that would bring results far in excess of anything we have ever done in our contributions to the worthy and appealing cause of missions.

Wm. A. Borum,
Home Mission Vice-President.

Dr. R. H. Tandy, formerly pastor at Hazlehurst, Miss., now pastor at Greenville, Ky., says that his church is moving on well and this is evident for his "Church Messenger" reports that their contributions to all causes averaged \$20 per member.

MISSION SECTION

MISSION CAMPAIGNS.

Livingston Jones, Corresponding Secretary of North Carolina Convention. The time of year is now at hand when we must round up our collections for Home and Foreign Missions. Only two months remain before the closing of the books, and by far the greater part of the whole amount to be raised, must come in during these two months. The habit into which we have fallen of leaving so much to be done until the very last, far from being an ideal one, has many serious objections.

It places upon those who are charged with the collection of mission funds an unnecessary burden. Only those who have gone through a non-racking campaign such as we experienced during the last week of the conventional year, can have an adequate conception as to its meaning. While the secretaries feel it more keenly than any others, there are thousands and tens of thousands in the South who, because of their peculiar interest in missions, are brought into a state of deep suspense and harrowing anxiety.

The Present Policy Inadequate.

The present policy necessitates the borrowing of large sums of money, both by the State and General Mission Boards. The interest paid on borrowed money would support a good many missionaries at home and abroad. In borrowing this money the boards are forced at times to strain the credit of the denomination to a point that a good business policy does not justify.

To leave so much to be done until the very last is extremely hazardous, in that it causes so much to hinge upon a mere contingency. Bad weather on the two or three last Sundays of the year would in many instances prove disastrous. Unusual political excitement in an election year often diverts the minds of our people from the work of the Lord. These last two dangers apply more directly to State Missions than to our general boards, though the latter are liable to feel the effects of them.

For the above reasons and others that might be given, the mission secretaries of the South, both state and general, have been urging for years the necessity of some better financial method, whereby our contributions may be made with system and regularity. If there is a secretary in all the South who does not desire such a plan and who would not do everything in his power to make it effective, I do not know him. To no class of men would its successful operation bring such immense relief, as to the mission secretaries.

And yet there are some things to be said on the other side.

It is Not Now as Bad as It Appears.

Our people do not leave to be done during the last few days, all that the figures would seem to indicate. Much of this money is collected, but for one reason or another is held till the very last.

Take State Missions in North Carolina,

as an example. The church that contributes the largest amount to State Missions has a period of two months in which to collect the money. Some of it is paid in on the first Sunday of the period, but the collector holds it until the very last. He uses this to stimulate the membership in their gifts. By turning it all in at one time, and having it acknowledged as a whole, he undoubtedly secures more than he would if it were given to the treasurer week by week, and acknowledged in small amounts. The same thing is true of that church in regard to Home and Foreign Missions. Many other churches and some of our associations work on the same method.

You may say this is not the ideal, which I readily grant. But it must not be forgotten that we are a long way yet from our ideal. State convention treasurers are sometimes careless and fail to make remittances promptly, but improvement is being made in this particular. At our last board meeting, for instance, the treasurer was instructed to make monthly remittances to the treasurers of the Home and Foreign Boards, and these instructions are being carried out strictly.

There is no great period of inactivity among our people. From the first of September until the first of December, the pressure is on for State Missions in a large majority of the Southern States, and from January the first until the first of May, our general boards have right of way. Between these dates the other objects and special collections must come in. We have therefore two South-wide campaigns, two periods of "rounding up," one in the spring and one in the fall, with numerous other interests coming in between. With most of our town churches it is a year-round business now, while a few of our country churches are being brought into this method.

Educational Value of Campaigns.

While these State-wide and South-wide campaigns are seasons of deep anxiety, they are not unmixt evils. There is an educational value about them, which in my judgment, we underestimate.

As much as we may deride them, the old political campaigns had an educational value. Many unnecessary things were injected into them, which created prejudice and engendered strife. But by having the issue discussed and party principles enunciated, people become more intelligent citizens.

So a State-wide discussion of missions, which succeeds in turning the thoughts of the people to the things of the Kingdom and causes them to make a united effort for the accomplishment of a great task, has an educational value that is hard properly to estimate. As a vessel is lifted by a lock to a higher plane, so every successful mission campaign lifts our denomination to a higher level. A State Secretary, whose work is in possibly the most conservative State in the South, said recently that if the

introduction of a systematic method should result in the elimination of the mission campaign, it would in his judgment be unwise to introduce it. He believes in system, but he also has a high estimate of the value of the mission campaign.

We cannot go from an unsatisfactory method to one that is ideal all at one bound. For nearly three-quarters of a century we have been working on our present method. While we are all free to confess that it is far from ideal, I for one am not ready to admit that it has been a failure.

We have made improvement in our present method and we must work on toward the ideal until we attain unto it; but we would just as well face the fact in the outset that it is going to take time and patience. It must be "line upon line, precept upon precept, here a little, there a little." Meantime, while we are in this transition state, let us do the very best we can under existing conditions, gradually working out of the old into the new and better way. It would be very unwise to throw off the old altogether, until our people are ready and willing to adopt and use the new.

We certainly need to adopt a better financial system. The Scriptural plan, as set forth in I Cor. 16:2, is the best ever devised. This, however, is not incompatible with a mission campaign. I think a careful reading of II Cor. 9 will show that in this very collection Paul used both the campaign and the weekly plan of proportionate giving. The campaign was used to inspire them to give, and the systematic plan to secure regular and proportionate giving from every member of the church. The time is not yet, and I doubt that it will ever be when we can dispense with the mission campaign.

THE MILLION-DOLLAR CHURCH BUILDING LOAN FUND.

B. D. Gray, Corresponding Sec'y.

One of the most crying needs of Southern Baptists is a great church building loan fund for helping struggling churches to erect houses of worship. A church needs a home, a house of worship of its own, for its own sake. No permanent and effective work can be done without a home.

With Baptists the unit in co-operative work is the local church. Only as we make that effective can we expect power and efficiency in our general denominational work. The local church, its growth and efficiency, conditions every step of our progress in our co-operative work at home and abroad.

Southern Baptists do not appreciate as they should the homeless condition of thousands of their churches. A recent estimate puts the number at 3,500 and some think it larger than that. Most of these by proper encouragement and stimulation with a modest loan could erect suitable buildings. In many cases a small gift in addition to the loan would be necessary. The Home Mission Board has been handicapped by the smallness of our loan fund. We have hitherto been forced with few exceptions to confine our loans to \$500 or less to any one church in order that we might help as many weak churches as possible.

Our present loan fund is considerably less

than \$100,000. Northern Presbyterians have a fund of nearly \$3,500,000, Northern Methodists over \$1,500,000, and the Disciples have completed their first million dollars and started on the second million while Southern Baptists with more homeless churches than any other denomination in the land have a pitiful loan fund of about \$75,000.

Our people, however, are becoming aroused. For ten years past the Home Mission Board in its reports to the Southern Baptist Convention has stressed and the convention has authorized and urged the board to press the work of securing a great loan fund. The demands of other Home Mission endeavor have been so pressing and our field force so limited compared with our needs that we have not been able to push a special campaign for the loan fund as we desire. However, last May in Oklahoma City the board presented in their annual report this question to the convention. A special committee reported on the subject and the convention heartily approved the recommendation that we launch

A Campaign for One Million Dollars

to be raised in three years and to be over and above our contributions for regular Home Mission work. This to be sure is a great undertaking and will require heroic and united work. But it can be done, it must be done, it shall be done. Not much has been written in the papers so far while the board's plans were being matured and preparations were being made for the great task. The board will have at least three general workers, one for the territory east of the Mississippi, one for the section west of the river and one to span the stream and work in both divisions, supplementing the work of the other men.

Installment notes running from one to five years will be the chief feature of subscriptions, but cash, annuities, and bequests will be sought. Indeed, much flexibility will be necessary to suit the exigencies of the campaign. Already a great deal of preparatory work has been done, a number of gifts received and many promises of help given. Our people wherever the work has been presented are enthusiastically for it. In a number of cases in different states some of our strongest laymen in addition to pledging their individual support have promised to help in the campaigns in their own cities. In a number of cases they have promised to go to other cities and join the campaign for this fund.

Further announcement will be made as the work progresses. In the meantime we ought to be receiving generous gifts to this great and vastly important work from hundreds and thousands of our brethren and sisters without the necessity of a visit from our field workers.

Correspondence on the subject for the time being should be addressed to B. D. Gray, corresponding secretary, 1002 Third National Bank Building, Atlanta, Ga. All the State conventions have endorsed this movement and pledged their heartiest support. It is a great undertaking, but by the combined work of the denomination we can make it a glorious success.

Remember it is a permanent fund, the principal will be kept intact; it will be loaned to churches for a period of from one to five years at six per cent interest. As the loans are being paid up the money will in turn be loaned to other churches and so help, like Tennyson's brook, will go on forever. Who would not have a part in such a work? The rich will give their thousands and the poor their smaller sums and both alike in distant future years will lend a helping hand to poor struggling churches.

Mississippi Baptist Hospital

SHORT TALKS ON THE HOSPITAL.
The Religious Feature.

Many say, "If both pay and charity patients are received, what is the difference between the Christian hospital and any other?" Just the same as the difference between the Christian schools and orphanages and State or private schools and orphanages—the positive Christian influence. The Baptist Hospital is a religious institution in that it is a great denominational enterprise. The Baptists of Mississippi received Mississippi College from the Presbyterians, the Woman's College at Hattiesburg from Methodists, the original lot for the Baptist Memorial Hospital at Memphis from doctors of different creeds, and the original house and lot of the Mississippi Baptist Hospital from a combination of Methodists and Presbyterians. All came because the donors felt that we could and would make them a success.

But what are we doing to make the hospital Christian more than in name? We have a copy of God's Word for each room and they are kept where they may be used. Denominational papers come to the hospital direct from the publishers and these are carefully distributed and eagerly read.

Arrangements have been made for Sunday afternoon services at the hospital when it is practical. We are endeavoring to build up a library of light but wholesome literature. As soon as it is possible the trustees purpose to inaugurate a series of Bible studies for our nurses to the end that they may be able to minister unto the sick and sorrowing heart as well as to the afflicted body. Ministers of all denominations are frequent visitors to the institution and their services have ever proven beneficial spiritually. We are not endeavoring to press any creed or dogma nor are we taking undue advantage of nervous conditions, but by skillful service and kindly attention we are pointing men and women to the Great Physician. Many incidents could be related to show the happy results of such efforts.

Our precedent for all these things is the life and teachings of Jesus. Twenty-four of His recorded miracles are miracles of healing. When He organized His disciples He arranged a treasury for the benefit of the poor, besides bidding them "heal the sick." The Christian hospital is an organized expression of practical Christianity.

Remember that many of the phases of

work mentioned above cannot be perfected without the new building and we beg you that as you value these things help us with your cash and subscriptions that the building may soon become a reality. Next week we shall speak of the progress of the campaign. Learned, Miss.

LETTERS TO YOUNG PREACHERS.

(Continued from Page 3.)

en by inspiration from God, and is profitable for doctrine (or teaching soul-saving truth), for reproof (when you go wrong), for correction (to set you in the right way), for instruction in righteousness (that you may know what the Lord will have you to do), that the man of God may be complete, furnished completely unto every good work." (II Tim. 3:16-17).

When received with meekness, this word implanted "is able to save souls." (Jas. 1:21); to make men "wise unto salvation, through faith which is in Christ Jesus." (II Tim. 3:15); and to the elders or preachers of Ephesus, Paul earnestly declares, "this word of His grace is able to build you up and to give you the inheritance among all them that are sanctified." (Acts 20:32.) It is "the sword of the Spirit" (Eph. 6:17), and "is living and active (energetic) and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of joints and marrow, and quick to discern (a critic of) the thoughts and intents of the heart." (Heb. 4:12.) With this weapon—the sword of the Spirit—the Savior met each attack of Satan in the great temptation and foiled every assault of the devil (Matt. 4:1-10). And with this weapon we must fight and win the victory, if we are ever to be "more than conquerors through Him that loved us." (Rom. 8:37.) This is the Christian's true Damascus blade—God's chosen weapon for His own army. We must, therefore, have an intimate knowledge of its nature, and have acquired skill in its use, if we would successfully engage the forces of "the god of the world," "the prince of the power of the air," for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness, of this world, against spiritual wickedness," etc. (Eph. 6:12.) Therefore, my dear brethren, "study (give diligence) to present yourselves approved unto God, workmen that need not to be ashamed, handling aright the word of truth." (II Tim. 2:15.) To be "good soldiers of Jesus Christ," you must be drilled thoroughly and trained in the use of His appointed weapon.

Brethren, let no day pass without devoting a portion of it (the early morning, if possible) to the study of some portion of God's word. I exhort each of you to be a man of one book—the Book of books—the Bible. As you honor, study and practice its teachings, God will bless you. Remember, God is its author, truth its matter, and salvation its end.

Affectionately,
Theophilus.

Woman's Missionary Union

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Direct Communications for this department to Mrs. T. J. Bailey
MRS. J. P. HARRIS, Editor of the Department for Miss.
MISS MARIAN JENKINSON, Winoona, Minn. Y. W. A. Leader
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All Societies of the State should send quarterly reports to Miss Margaret Lacky, but all money should be sent to A. V. Rowe, Jackson.

"Honor Jehovah with thy Substance."—Prov. 3:9.

NOTICE.
Societies please send the "Central Committee Expense Fund" (ten cents per member per annum) to the office secretary, Mrs. Rhoda Enochs, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

TOKENS OF THANKSGIVING.

Our Puritan forefathers observed a custom which is memorialized by our national Thanksgiving Day. By virtue of their numerical strength if nothing else, it is safe to say that this day in November is appropriately observed by the Baptist denomination. But true to the principle of the separation of church and State, and as it expresses itself in "line upon line," the Baptist women and young people of the South have for the past eighteen years observed in the spirit of self-denial a whole week for Thanksgiving to God that America is our native land and that we can work with Him in bringing all its inhabitants to Christ.

As we enter our jubilate year, various bits of history are exceedingly interesting and certainly none is more so than the origin of the week of prayer for Home Missions. Way back in 1894 we find the executive committee making this recommendation: "As each year we aim to accomplish more in interest and enlarged descriptions, we endeavor to enlist a church member as subscriber to missions, and that regular contributions make some special effort to add to their gifts. To this end a week of self-denial is suggested." In her report the following May, the corresponding secretary, Miss Anna Armstrong, says: "The week of self-denial was cordially accepted by the societies through their delegates, but no time set nor object proposed. Dr. Tichenor tells us that more than the \$5,000 asked of us was contributed." Then the following year she says: "The week of self-denial was observed in March throughout the States. One little orphan who was presented with two cents an unusual possession for her—gave both to this offering. A cook in a family, seeing the earnestness of the children of the household, did extra service and contributed the earnings by her labor!"

And so the record goes on until we come down to 1904, the year of the great fire in Baltimore when all the literature for the week was burned, but as Miss Armstrong says, "just how or just where, we don't know—the literature was reprinted and shipped in time as though no fire had occurred. Larger gifts were made by individual societies than have been given before." In 1907, we see that the week has grown even more in power and is spoken of as the week of self-denial and of thanksgiving. We are not surprised, therefore, that last year nearly \$20,000 was raised as a result of its observance.

And what is it to be this year, dear friends? Can we not take an inventory of the many reasons for self-denial and thanksgiving on our part and render unto God an offering which shall come not only from sacrifice but also because of thanksgiving? The Home Board has been generous itself in giving to us large supplies of literature for the week so that none of us can be excused from the observance on that score. Let us encourage our pastors to preach on Home Missions on or near the first Sunday in March, and let us of every grade of our organized societies be united as one in the hearing of their message, in the use of the literature and in the giving of a glorious thank offering to Christ, whom we long to see enthroned in the hearts and lives of the people of our country.

"Happy is the people whose God is Jehovah."

"Give thanks unto Him and bless His name for Jehovah is good."

Kathleen Mallory,
Cor. Secretary W. M. U.

SHE STAYED IN BED.

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall I got so bad I had to stay in bed for nearly a week every month. Since I have taken Cardui I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.

FROM THE SECRETARY'S OFFICE.

What is the Jubilate? Just twenty-five years ago our W. M. U. was organized. And at our meeting in St. Louis in May we want to celebrate this silver anniversary by giving expression of our joy to God for having led us all the way, and encouraging us to do still greater work in the future. In Oklahoma last year a program committee was appointed consisting of one member from each State with Mrs. W. C. James, of Virginia, as chairman. We in Mississippi are most fortunate in having as our member of this committee Mrs. A. J. Aven, of Clinton, whose knowledge of our W. M. U. work and zeal in the same is not excelled. The program will be largely musical; but there will be talks on the history of the W. M. U. and a prophecy of the future.

We shall make the next convention year a jubilate year, giving as much time as we can to it during our State conventions, and then having a special celebration in one of our larger cities embracing the entire State W. M. U. and a number of local celebrations at various points all over the State.

One special call made to all the States through their program committee—and our Mrs. Aven is urgent in this—is for an exhibit made up of any chart, leaflet, program, or device of any nature that has helped you in your society work. Whatever you may have in this line, please send at once to Mrs. A. J. Aven, Clinton, Mississippi. A number of the vice-presidents had printed programs of their associational meetings. We want these. We want good photos of our women missionaries from this State—past or present, home or foreign. Sister, will YOU who read this, read it before your local society and see that you are represented in this State exhibit?

The weeks are flying by. This is the first day of March. One month from today our last quarter closes. And we yearn with an unspeakable longing to hear from each society in the State. Dear sister, way out in the country, whose society meets only once a month, this means YOU. And sister, you whose society had to go into winter quarters because of the bad roads and cold weather, and little or nothing was done, this means YOU. And of course it means the dear sister who lives in town and whose society meets each week, but the cumbersome care of much serving in many ways, makes the sending of a report to the secretary an added burden. To each and all of you the call goes earnestly, pleadingly: Please send in a report of the work.

When this issue of The Record reaches you, your society will be in the midst of the week of prayer. The program is interesting and full of stimulating information. And the Home Board has furnished such helpful literature for carrying it out. We hope that every society received their allotment and is observing the week. And may the outcome be larger, much larger gifts to our

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh. This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way. A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Wabash St., ATLANTA, GA.

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Home Board than we have ever given before.

Your secretary would again call your attention to the Questionnaire that was sent out this past week, and urge each society to see that it is filled out and returned to the office at once. This is most necessary, sisters.

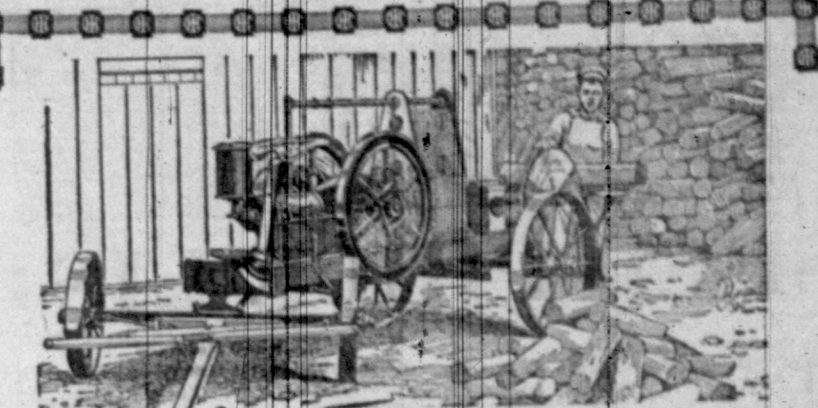
We have just received from our Miss Malory on personal service, "Some Questions Answered." It is a most helpful tract, and we trust each society will have it read aloud in meeting. Or better still, studied at some meeting, omitting not one single Bible reference. Personal service has been the theme of much discussion; and many claim that it is hard to get some definite ideas about it. We feel assured this leaflet will help to solve the question. If you have not received a copy please drop a card to your secretary.

We are needing in this office copies of the following association minutes. Will some one kindly send them: Bay Springs, Calhoun, Chester, Choctaw, Harmony, Hopewell, Jeff Davis, Judson, Lawrence County, Leaf River, Liberty, Magee's Creek, New Liberty, Pearl River, Pearl Valley, Perry County, Red Creek, Strong River, Tallahala, Union, Yazoo.

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J. C. S. Douglas of Edenwald, Tenn., writes: "I had been a sufferer from white swelling in my right arm for three years, carried my arm in a sling and could not dress myself. The doctors gave me up to die. Remembering what Gray's Ointment did for me when a child, I decided to pin my faith to it in this case and live or die by it. I began wrapping my whole arm in Gray's Ointment from the elbow to the shoulder and am now perfectly well." Put your faith in Gray's Ointment—can trust it also! Intensely to cure all sores, old sores, boils, bruises, carbuncles, swellings, and other skin diseases. It never has failed when used properly and never will. Write Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for a free sample, or get 25c box at your druggist or direct by mail from the manufacturer.

The Woman's Missionary Union of the Baptist church of Newton has 80 members. The society has done splendid work in the past and hopes to enlarge upon its work in the future. The women contributed toward the building of the church and also paid \$928 for seating of same, as well as \$175 for wiring and electric light fixtures. We have just put down a handsome carpet, costing \$247. We contribute to missions—State, Home and Foreign—to the training school for young women; to the Margaret Home; and also the Orphanage. We sent a box to the Orphans' Home this fall, the contents of which amounted to \$63. It is our purpose to support a native missionary in the foreign field this year. Hoping to secure active personal work, we divide the society into four circles. These circles meet separately once a month, and all four meet together every two weeks. We find more interest shown, larger contributions made, and better attendance obtained by this method.



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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

March 16.

THE TEST OF ABRAHAM'S FAITH.

Gen. 22:1-13.

Golden Text: "I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6.

An old man is not expected to be very strong at one hundred and twenty-five. When Jacob was much younger his life was in bitterness over the loss of Joseph, and the surrender of Benjamin was almost too much for his strength.

Abraham, our father, waited long and anxiously for the coming of Isaac, the child of faith and promise. Ishmael, the son of the bondwoman, has been sent away with divine approval and now the great old sheik, with his beautiful Sarah and her son, dwells in peace at Beersheba. One day when the old man walked in the meadow lands, or watched the gambol of herds from his tent door, a friendly voice gently said, "Abraham, that son of yours, that son you love, that only son—for the child of the bondwoman is not a true son because you never loved his mother—Abraham, my friend, I want that son!" The man knew that voice was from God. He had heard it often before. And the voice continued, "Take him to a mountain and sacrifice him unto me." I think something glistens like a dewdrop in the old man's eye. Does his stout Arab frame tremble? Are sorrow's lines visible in his father face? There may have been a quaver in his voice as he expressed his willing mind. The divine record leaves us to conjecture about the feelings in his heart and the words on his lips. But there is no doubt about what he did. "And Abraham rose early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son—and went unto the place of which God had told him." No wonder he rose early! Think you that he slept that night! Better a night's talk with God than hours of slumber at such a time. How can we write about it? It were easier to "paint the lily, burnish the rose, and gild the sunbeam" than to say a fitting word about such miraculous heroism of faith.

Peter tells us in I Peter 1:7 that the trial of our faith is more precious than gold. In 4:12 of the same book he says, "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you."

God did not tempt, or entice, Abraham to do evil. He never tempts in that sense (Read James 1:13). But

He does tempt us, or test us to try us, and prove the sincerity of our love. "No chastisement for the present seemeth joyous, but grievous; but afterward," etc. It must have hurt God more to require this than Abraham to obey it. A father told me of taking his son to the hospital, and how it was the hardest word of his life to say to the surgeons, "Cut!" God doesn't take pleasure in afflicting us. It is to get the best results in our character, and to enhance most His praise.

Notice that Abraham's obedience was (1) immediate. "He rose early in the morning," etc. (2) It was premeditated, thoughtful, intelligent obedience. It was some three days' journey to the place and he had days to think it over. (3) It was unquestioning, filial obedience. He made no remonstrance or argument, but carried out the command.

How could Abraham do such a thing? Three considerations will answer the question. First, he had lived among peoples that had offered human sacrifices, and therefore the idea was not so abhorrent to him as it is to us. Second, children then and there were regarded more as goods and chattels than they are with us, and that softened the thought on his mind. Third, his implicit faith in God made him willing to do anything at God's command. For fifty years now he had made God's command his law, and this time was no exception.

Isaac's conduct is remarkable. We knew not his age but he must have been a grownup or youth. He appeals to his father as to whence the sacrificial lamb will come. He offered no resistance and not a word of remonstrance. It would seem that he had some appreciation of the great religious drama that was being enacted. Yet he was not cognizant till they came to Moriah, that he was to be the sacrifice.

It is well to remember that God never intended that he should kill Isaac. He wanted to prove and improve Abraham's faith and character as a servant of the Lord.

Lay to heart also the truth that "God will take the will for the deed, but will not take the deed for the will." In his heart Abraham offered his son, "accounting that God was able to raise him up from the dead, from whence also he received him in a figure."

The heathen cannot henceforth charge that they are more loyal to their gods than Abraham is to his. But the patriarch can show that his God is more humane and considerate than their gods, for Jehovah would

not permit the slaughter of Isaac. So the Lord not only tested Abraham's faith and obedience, but also condemned the heathen practice of sacrificing human victims.

When he had, from his heart, obeyed the angel of the Lord shouting "Abraham! Abraham!" in time to arrest the fatal stroke and teach the sanctity of human life.

"Now I know that thou fearest God." Those words from his Maker must have been sweeter than honey and the honeycomb! That sentence alone was enough to requite all his anguish of heart on the way to Mount Moriah. So it will be when our Master says, "Well done, thou good and faithful servant." It is good to be sick that one may know the healing power of the Great Physician; to pass through the shock of battle to experience the victory of warfare; or to be melted in the crucible that the pure gold may please the refiner's eye.

I would not say that Isaac was a type of Christ, but the mind dwells on certain striking analogies. Isaac carried the wood the last of the journey, so Christ His cross. Isaac made no resistance or objection, and Jesus went "as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth." Abraham is offering his son, so it pleased God to bruise him.

But the real type comes in the ram. Isaac was found and the ram took his place on the altar.

When we were yet without strength in due time Christ died for us. Isaac is delivered from death and the animal takes his place under the knife. When driven by trials let us sing Jehovah-jireh, the Lord will provide. He has deliverance in the hour of battle. His voice whispers his assurance above the raging of the storm. His face of glorious brightness shines through the darkest clouds of affliction. When the life is condemned and crushed by the intolerable burden of sin take hope and refuge in the blood, for the Lord will provide, has

provided. His offering for sin. This fountain for sin and uncleanness can make the vilest pure and turn the blackest heart to the whiteness of the driven snow.

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NEWS IN THE CIRCLE MARTIN BALL

The church at Geneva, Ala., has called Rev. J. M. Springfield, of Birmingham, and he is now on the field. Everything looks bright to him. May it continue that way.

Howard Payne College, of Texas, is rejoicing over the idea of having that prince of educators, Dr. J. M. Carroll, as president of the institution. We look for great results from this happy union.

Dr. M. P. Hunt, who left Louisville, Ky., for Colorado, on account of failing health, has been recalled to his old charge, Twenty-second and Walnut street church. His purpose has not yet been announced.

Rev. W. F. Fisher, of Lynchburg, Va., has been added to the evangelistic department of the Home Board. Drs. McComb and Crutcher dropped out, but others have filled up the ranks, and the work goes on.

The church at Andalusia, Ala., has captured Rev. A. J. Preston, of Crystal Springs, and he returns to his native heath. Somehow, Mississippi didn't fit our brother. But he did good work while he was with us.

Rev. Curtis S. Shugart began last week with Pastor Brasher a six weeks' campaign in three of the churches in Huntsville, Ala. We may expect glorious results. Brother Shugart goes to Pratt City from Huntsville.

The program of the North-Mississippi Sunday School and B. Y. P. U. Convention will soon be ready for distribution. It has some very interesting features. Place of meeting, Grenada; time, April 16. Everybody get ready!

The Word and Way, says the First church at Santa Anna, Calif., will build a \$50,000 church in 1913 and that Baptist orthodox and Baptist numbers are growing wonderfully in that State. Such talk as that has the right ring.

Dr. P. E. Burroughs recently delivered diplomas to graduates from the largest school for Sunday School workers ever held in the South. The school was in Walnut street church, Louisville, Ky. Dr. J. M. Frost went up to see it well done.

The executive committee of the North Mississippi Sunday School and B. Y. P. U. Convention has secured Dr. Ben Cox, of the Central church, of Memphis, for a place on the program during the meeting at Grenada. Everybody will be delighted.

How would it suit all concerned to have a great State Encampment at Gulfport? There is a splendid beach front that can be secured; the grounds are lovely—can't be surpassed in all our Southland. It is worth while to think about it.

The student body of the Southern Baptist Theological Seminary, at Louisville, recently made a subscription of \$5,000 to the Judson Centennial campaign fund. This must come out of their poverty. Preachers make the greatest sacrifices of anybody.

Margaret Home, which has been maintained at Greenville, S. C., for the children of Home and Foreign missionaries, has been temporarily closed because only one child was staying there, and it was found less expensive to make other provision for that little one.

There is on our desk a splendid little monthly gotten out by the church people at Newton. Rev. M. O. Patterson is the pastor. H. E. Walton is the editor. It tells of all the doings of the church at Newton. It is christened "Our Good Fellowship Monthly."

Rev. James B. Leavell is forging ahead with the work at Gulfport. The foundation of the splendid \$40,000 building is laid and the walls are going up. There are trying difficulties to be overcome, but if anybody can conquer them Brother Leavell can. He is made out of that kind of material.

Secretary Landrum P. Leavell, of the Sunday School Board, is rejoicing over the arrival of a fine little girl into his home—Miss Francis Louise. Already she is in training as a great primary worker and will soon rival Miss Frost and Miss Miley. How could it be otherwise with such a father and mother?

That was a great meeting recently held with the Fifth street church, Lexington, Ky. Pastor Walter L. Brock was assisted by Rev. Don Q. Smith, who did all the preaching. There were 104 additions. The meeting continued 19 days. Pastor Brock rightly gives all the glory to the Lord.

After six months' work in the Central church, Atlanta, Ga., Rev. Caleb A. Ridley has received 301 into the membership. The Sunday School has grown from 170 to 500. The congregations are largely increased and will soon begin the building of a \$60,000 house. That is

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Easily and Cheaply Made at Home. Saves You \$2.

This recipe makes a pint of cough syrup—enough to last a family a long time. You couldn't buy as much or as good cough syrup for \$2.50.

Simple as it is, it gives almost instant relief and usually stops the most obstinate cough in 24 hours. This is partly due to the fact that it is slightly laxative, stimulates the appetite and has an excellent tonic effect. It is pleasant to take—the children like it. An excellent remedy, too, for whooping cough, croup, sore lungs, asthma, throat troubles, etc.

Mix one pint of granulated sugar with 1-2 pint of warm water, and stir for 2 minutes. Put 2 1-2 ounces of Pinex (fifty cents' worth) in a pint bottle and add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

Pinex is one of the oldest and best known remedial agents for the throat membranes. Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in gualacal and all the other natural healing elements. Other preparations will not work in this formula.

The prompt results from this recipe have endeared it to thousands of housewives in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

A guaranty of absolute satisfaction or money promptly refunded goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

Dr. Edgar Godbold, whom we loaned to Louisiana for a little while, introduces Rev. L. D. Posey, who recently went to Louisiana from Mississippi, in a very happy complimentary strain. Brother Posey is located at Vivian, La. Dr. Godbold says: "To say that he is a Mississippi College man will insure his worth."

Dr. I. P. Trotter writes: "Four Home Board evangelists, one of them colored, are to engage in a simultaneous revival campaign in the Baptist churches of Hattiesburg the last of March. They propose to give the city a Baptist stir and hope to bring a great Baptist blessing—salvation from on high." "So mote it be."

Governor Joe T. Robinson, of Arkansas, has signed the prohibition measure which recently passed both houses of the legislature. A majority of the white citizens of any incorporated town must sign a petition for license to sell whiskey and that petition published twice in the county paper before a license can be granted. It is now a law.

The great Atlanta Bible Conference will be held in the Tabernacle church, Atlanta, March 7-16. Dr. Len G. Broughton, of London, is the president and director. The speakers slated for the occasion are all prominent men. Drs. G. Campbell Morgan, John R. Sampey, James M. Gray, President of Moody Bible Institute, and several others.

At the school for Sunday School workers recently held in Louisville, Ky., Dr. John R. Sampey paid a splendid tribute to Mrs. Geo. W. Leavell, whose death prevented Prof. L. P. Leavell from taking his place on the program. Dr. Sampey could say nothing in the way of eulogium too good to be spoken concerning such a noble Christian character. Her life was a constant stream of blessings.

A class of young men and young women were organized last Sunday at Shady Grove church, Bogue Chitto Association, to take the Teachers' Normal Course. Rev. D. W. McLeod and wife did the work. They have ordered the Convention Manual and will begin at once. Brother McLeod is not pastor of this church, but visits the church occasionally and preaches for them. He is not an idle preacher.

February 12, Dr. and Mrs. J. B. Searcy, of Little Rock, Ark., celebrated their golden wedding anniversary. An elegant family dinner was served. The bride's cake, which was made by one of the ladies of the church, held the conventional place of honor. Cedar street church presented Dr. and Mrs. Searcy a gold plate on which was a handsome sum of gold. Many other handsome presents were given.

A SHAMEFUL AFFAIR.

Poor Houston, Miss! She is under the ban of criticism and censure by the public press and all right-thinking people. But it is done, and the indelible stain is upon the town and community.

Of course, since the participants and the entire community have had time to reflect they sorely regret the awful crime that now lies at their door. Regrets, however sincere and contrite, can never remove from the record the crime. The courts below may be unable or unwilling to deal with violators, but let us rest assured that all such cases are to be heard at the Bar of Eternity by Him who hath said, "Thou shalt not kill."

What will be some of the results of this rash outbreak? First, every participant, through his natural tendency to justify his action, may form a lower standard for his future conduct in similar cases. In other words, he can never again, at heart, be a law-abiding citizen with self-condemnation in this case.

Second, it will tend to harden men's hearts for criminal deeds.

Third, the probability is that the grand juries of the county will totally disregard their sacred oaths for the next two years with regard to this case.

I have said this much of this case that I might say some other things concerning preventing like occurrences. The pulpit, the religious and secular press, and the schools and colleges are the very strongest factors among us for the moulding of public sentiment. A healthy and vigorous public sentiment regarding the sanctity of law is a sure preventive of such deeds as these.

I am glad to say that the secular press in this case has spoken out in no uncertain terms. But suppose the first victim had been the guilty party, would we have had these excellent editorials against all forms of mob violence? I fear not. Until these agencies become as vigorous in their condemnation of mob violence in cases where the victim deserves the punishment inflicted by "thousand-eyed demons" as in cases where the victim turns out to be innocent, they will fail to do the good that lies within their power.

My suggestion is that every preacher, teacher, newspaper and citizen of the land who believes that mob violence under any circumstances whatever is a grave crime against heaven and civilization ought to speak out often and impressively on this awful practice.

Perhaps when the freshet is on you cannot stop a break over. But if before it comes you will dig deep your ditch and make high your dam you will have no break-over.

T. J. Moore.

TERRIBLE TRAIN OF TROUBLES.

Lake Charles, La.—Mrs. E. Four-nier, 516 Kirby street, says: "The month before I took Cardui I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache and all the misery from which you suffer, just as it has done for others. Try Cardui.

The Atlanta Bible Conference will convene in Atlanta, Georgia, March 7 and close March 16. Six services a day will be held in the Baptist Tabernacle of that city. The speakers who will be present throughout the conference are Dr. G. Campbell Morgan, London; Dr. Len G. Broughton, London; Dr. James R. Gray, Chicago; Dr. John R. Sampey, Louisville; Dr. W. R. Wedderspoon, Washington, D. C.; Dr. James I. Vane, Nashville, Tenn.; Dr. Lacey Moffett, China; Dr. W. M. Morrison, Africa; Professor W. C. Pierce, Chicago. The conference secretary, Rev. John W. Ham, in speaking of the conference today said: "Indications point to the largest out-of-town attendance during fifteen years. We are booking people from all parts of the United States and from all denominations. We have the strongest program ever offered. The railroads are co-operating with us in giving reduced rates."

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Mississippi Woman's College
Owned and operated by the Baptists of Mississippi. One Hundred and Sixty young women enrolled already. Let us have your daughter.
J. L. Johnson Jr., President, Hattiesburg, Miss.

